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skill from the facts narrated, or point out the relations of cause and effect with the ability of which the other Lectures give promise. From the first settlement of this country Englishmen have failed to understand American politics; and it is not, perhaps, surprising that Mr. Smith also should have failed, though it is unfortunate for his permanent reputation as a teacher of history. His style, though clear and vigorous, is hard and inflexible, and contrasts very unfavorably with that of the Professor of Ecclesiastical History, who was inaugurated not long before him, and who has also published a volume of academic Lectures which is noticed below. Still we shall look with much interest for his future publications, since it is certain that, even if they should not be attractive in this particular, they will contain many just observations and much acute reasoning.

6.—*Lectures on the History of the Eastern Church. With an Introduction on the Study of Ecclesiastical History.* By ARTHUR PENRHYN STANLEY, D. D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. From the Second London Edition, Revised. New York: Charles Scribner. 1862. 8vo. pp. 551.

THESE Lectures are the first fruits of Dr. Stanley's labors in the Professorship of Ecclesiastical History at Oxford, and their republication in this country will be cordially welcomed by all who are familiar with his previous writings. They fully justify the anticipations which were generally entertained on his appointment; and are a most brilliant and acceptable contribution to ecclesiastical literature. The style is glowing, animated, and picturesque, and the reader is borne along with much the same rush of feeling which an auditor must have experienced as he listened to the spoken words, while everywhere we discover the evidences of a ripe and various scholarship. No one has ever before shown so well how Church history may be written so as to be interesting; and no writer in this department ever had a more attractive field in which to labor. If Dr. Stanley should be able to complete the plan which he seems to have marked out for himself, and of which the Lectures now before us form only a fragment, he will enrich English literature with a series of volumes on ecclesiastical history of unrivalled brilliancy and power. One of these volumes—that on the History of the Jewish Church—is stated to be nearly ready for the press.

The volume now published opens with an inaugural course of three

Lectures, delivered in 1857, treating of the province of ecclesiastical history, the manner in which the study should be pursued, and the advantages to be derived from it. These Lectures are not directly connected with the principal topic of the volume, but they form a most admirable and appropriate introduction to it, and unfold, with an eloquence and felicity of statement which cannot be too highly praised, the exact nature and extent of the author's historical theories. The Lectures which follow, and give to the volume its appropriate title, are a successful application and development of these theories. The first Lecture, which is one of the longest in the volume, and has been condensed from a separate course, is devoted to a general survey of the Eastern Church, its divisions, its historical epochs, its general characteristics, and the special advantages to be gained by the study of it. The next six Lectures are on the Council of Nicæa, the central event in the history of the Eastern Church, including special Lectures on the Emperor Constantine and on Athanasius, and graphic sketches of most of the other prominent actors, beside a summary of the decrees adopted by the Council. The eighth Lecture treats of Mahometanism in its Relations to the Eastern Church, and as a whole is scarcely equal to those which precede and follow it. The last four Lectures present an admirable sketch of the Russian Church, from its foundation to the present time. In general, little or no exception can be taken to the candor and fairness with which Dr. Stanley deals with the disputed points of ecclesiastical history, but in his account of the Council of Nicæa he occasionally fails to render full justice to Arius and his friends, while Athanasius is painted in the warmest colors.

7.—*Lectures on the Science of Language, delivered at the Royal Institution of Great Britain in April, May, and June, 1861.* By MAX MÜLLER, M. A., Fellow of All Souls College, Oxford; Corresponding Member of the Institute of France. From the Second London Edition, Revised. New York: Charles Scribner. 1862. Small 8vo. pp. 416.

FEW men have studied the new science of language, or comparative philology, as it has sometimes been called, more thoroughly or more comprehensively than the author of these Lectures, and certainly no one could have stated the results of his inquiries in a more attractive manner. The substance of the volume, as its title shows, was read as a course of lectures before a popular audience, and it has therefore the clearness and vivacity of treatment which ought to characterize